

with lust, but turn away in horror from the woman who has become the victim of his lust. This is contrary to the very spirit of Christianity, and along this line "society" is greatly in need of being Christianized. The idea of one standard of morality for man and quite another for woman is a relic of heathenism and should have no place in society that claims to be Christian.

DO SOMETHING.

Does your young people's society do anything else but meet together to sing, pray and study God's word? These are all very well as far as they go, but they are not service in themselves, they are worship, and but a preparation for service. The practical Christian service, the service that counts for God and humanity, this is not done in the house of God, but out in the world, in the cold, heartless world, where souls are crying for the bread of life. Spiritual songs and prayers lay the foundation for Christian work but they are not work in themselves. The young people meet together and join in song, prayer and the study of God's word; these are pleasant things to do; we enjoy them. When the worship is done we ought to plan some practical work, some real Christian service for the week. If the inspiration we get in the house of God, if the desire there created to do something for the Master, be allowed to spend itself in mere talk during the week without accomplishing something practical for the Master, then our worship is vain. When you speak of the good meeting you had on Sabbath what do you mean? Do you mean that you enjoyed the songs, the prayers and the Word? That alone does not make it a *good* meeting. It is a good meeting only as it *results* in good. Let us make sure that the spiritual strength and help and inspiration we get in public worship on the Sabbath day is spent in practical service for the Master. Otherwise our worship is profitless.

STICK TO YOUR TEXT.

It is often remarked of a minister, usually in a disparaging way, that he does not stick to his text, meaning that he does not develop the thought in the text but branches off to something that is foreign to the subject in hand. It is no doubt true that such is often the case, but it should be remembered that the minister is not the only person who needs to stick to his text. The members of the congregation have texts to which they should ad-

here as steadily and as tenaciously as they expect the preacher to stick to his. Have not they obligations to which they should adhere? The covenants they have taken in joining church, the vows they have made in receiving Christian baptism, are not such that can be violated with impunity. If Christian people would stick a little closer to the text of right living there would be less fault finding with the preacher for not sticking to his. There is the text of duty, do you stick to it? The text of obligation and personal responsibility to God and man, are you quite sure that you have not drifted far away from both of them? Think a moment. What was your minister's text last Sabbath? Was it about giving? Praying? Attending public worship? Honesty? Heart purity? Whatever it may have been, have you been sticking as closely to it during the six days in the week as your pastor did on Sabbath? Let the pew be careful in finding fault with the preacher for not sticking to his text, for in so doing they bring condemnation upon themselves. Take God's word as your text and stick to it, make it the rule of your life, and lead a life of devotion to God and unswerving loyalty to your Master; this is sticking to your text in a practical way.

A LETTER TO PASTORS.

Your duties are many and your labors arduous. Often your honest, earnest efforts are not appreciated and your motives are misinterpreted. But while these things are so, there is nevertheless much to encourage you. If your duties are faithfully performed; if you have earnestly delivered the message which God gave you to deliver and tenderly appealed to your people for an acceptance of the message of love from God's own hand; if you have gone out among your people, lived with them, talked with them, prayed with them, read God's holy word with them, manifested an interest in their temporal as well as spiritual welfare; if you have made their experience your experience, wept with those who have wept, and rejoiced with those who have had occasion to rejoice; if you have come near to your people in times of sorrow and lifted to their lips the cup of consolation; if you have shown by your daily life, going to and fro among your people, the regenerating power of the Holy Spirit of God; if your life has been a reflection of that which your Master lived in all its tenderness, loving sympathy and and sweet

charity; if, in mingling with your people, you have been able to impress upon them the truth that Christ came to sanctify our human joys as well as our sorrows; that he is ever near in all that we do, that the lowliest service done in his name is not without its reward; if these things are in you and abound, and people know that they are in your heart and life, then you may have just cause for rejoicing, for you have the good will of the better people in your congregation and of those without also; but better than all you have within your own soul that rest and peace of God which comes only from a knowledge of having done one's whole duty both to God and man.

Among the many things needful to make a successful pastor, is a tender, sympathetic nature, such as your Master possessed. If you lack in this see to it that you constantly exercise in it, for without it you cannot succeed. The pastor, whose manner is so stiff, who is so cold and indifferent and distant that his people cannot have access to him, has missed his calling and will not succeed. If your people are afraid to get into your presence then there is something seriously wrong, and if when in your presence they are in constant fear lest they should insult you or you them, then you had better spend more time in secret communion with your God, get your heart right and open it up in full confidence to your people. They should rejoice and be glad to have you come into their homes; glad because you carry about with you in your heart and life the sweet sunshine of God's love and your presence means added comfort, new hopes and inspirations. Remember the instruction Jesus gave to Peter, recorded in John 21:15-17. The lambs and sheep are to be fed and tenderly cared for; *fed*, mark you, not constantly whipped, tho they may need the latter sometimes; *fed* too on the word of God, the sincere milk of the word, not on the miserable "re-hash" or perhaps the wrath that comes from an angry heart. Read too Paul's tender words to the elders at Ephesus, committing them to the care of God, exhorting them to faithfulness in feeding the flock over the which the Holy Ghost made them overseers, the church of God which he has purchased with his own blood. He had given them an example of faithfulness for by the space of three years he ceased not to warn every one night and day with tears; mark with *tears*, showing his tender and sympathetic na-